

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

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[EXTRACTS FROM THE CHRISTIAN REVIEW.]

Recognition of Friends in another World.

RECOGNITION OF FRIENDS IN ANOTHER
WORLD. By the Rev. BENJAMIN DOER, D. D.
Third Edition. Philadelphia: R. S. H. George,
pp. 96. 16mo.

It is not improbable, that these spirits, after their
embodied state, and immediately after death,

were the disciples in white apparel, who announced

to them the second coming of their Lord.

Hence, it is almost superfluous to say, that angels

would not be subjected to the chilling gloom of

living alone in the world; hearing none, seeing

none, communing with none; having no inter-

course with any spiritual being but God, and no

clear knowledge of the existence of any other—

nor even of his; as would necessarily be the case,

if spirits do not recognize, and hold communion

with spirits. We trust we do not undervalue the

privilege of enjoying, with the glorious powers of

an angel, the presence of God. We are sure that

such enjoyment would be a compensation for any loss,

by the absence of any society of our equals.

But we apprehend, that we shall not be misunder-

stood, when we say, that the participation of our

rights as bodies are distinguishable by marks of

our nature as their materiality renders intelligible;

so may spirits have distinguishing marks, of

a nature adapted to their immateriality; but

relative to the discrimination of a spirit, as the

marks which distinguish different bodies are to

the bodily organs. The following views will make this clear.

God is a spirit; without organs

senses like our own. In whatever manner he

is described in the Scriptures, in condescension to

weakness of human understandings, and from

modesty, owing to the imperfection of human

language, we know that, because he is a spirit,

eternal, omnipresent, omniscient, almighty,

strictly speaking, neither eye, nor ear,

any of the senses, by which man distinguishes

his fellow-man. Yet he perfectly knows all

things, whatever be their nature; whether they

merely animal, or animal and intellectual com-

plexions, like man, or merely spiritual.

He perfects

the angels and the spirits of the just,

though they are without bodies, yet he knows

where each is to be found; if a term of locality

thus be used, respecting that, whose chief

attributes are consciousness and immaterial

nature. He knows the thoughts of each spirit,

the world of spiritual beings; and sways the

spirit of his government over each, and pours

on each a distinct measure of the divine benec-

tion, according to his sovereign will, and the

real desert of each; distinguishing each from

each, among the spirits in his vast universe, as

we, and as effectually as he distinguishes us

from another, who are enshrouded by bodies

of different appearance. He discerns between

angel and angel. He mistakes not Gabriel for

Gabriel, nor Michael for Gabriel. Each one of

so mighty host, though without form, without

size, without descent, without any of those

marks by which material beings are distin-

guished. He knows, and summons, and sends to do his

will. His control over each is separate and

absolute. He makes each accountable to himself,

as God and Judge of all. He clearly distin-

guishes the spirits of the just, who are clothed in

material bodies; as Enoch and Elijah. He nev-

er mistakes one of them for another. He knows

us apart, as truly as we know natural bodies

apart. He recognizes human beings who are

alive, distinguishing us one from another,

merely as we distinguish one man from another.

With him there is no possibility of mistake,

yet he distinguishes us neither by our form,

our complexion, nor our voice, nor our bear-

er, by any attribute belonging to the body,

seeing he is a spirit, without material eye, or

any sense pertaining to material beings,

should the matter composing our bodies be

in any medium of distinction? Bodies recog-

nize bodies through the particular conformati-

on and the arrangement of its particles,

material elements appeal to the senses, which are

dependent on matter. But spirits must recog-

nize spirits, whether free or shrouded in bodies,

some other way. God knows me, not because

my hair is dark or light; not because my form is

fat or inclined; not because my voice is deep

or shrill; but, as he will, after the body shall

have been laid in the grave, and returned to cor-

ruption,—by some characteristic of the indwell-

ing spirit, which will remain unchanged by the

numerous catastrophes which may befall the body;

altered by the alterations of moral character;

and, with all those who have preceded us

in the righteous struggle, enjoy the deep rup-

tures of a Mediator's presence. Then, re-united

to the friends with whom we took sweet counsel

in creation whom he has made, human and su-

perhuman, in heaven, earth and hell, the living

and the departed, there is no conceivable reason

for any other spirit, human or angelic, should

be, when in the state of a separate spirit, recog-

nize other separate spirits, as truly as God does.

Indeed, why is it any more unlikely, that one

spirit should recognize another, in the spiritual

world, than that one animal should recognize an-

other, in the material world?

But if an objection be raised to this view, on

the ground that the perfect character and attri-

butes of God render a comparison unsuitable, still

another view remains. There is a link of being

between the infinite and ours. The angels are

but a little higher than man.* Now no one can doubt that the angels are conscious of the presence of one another. We believe that, in their pure, exalted natures, never defiled by sin, never ob-

structed by a material body, they distinguish one another, and enjoy one another's society. They

share together in the same pleasures. For there is joy in the presence of the angels of God over

one sinner that repents. They are associated together in the same services. Three angels came to announce to Abraham the birth of Isaac.

Two angels warned Lot of the destruction of Sodom. An angel was sent to tell the shepherds of the incarnation of the Saviour. "And sud-

denly there was with the angel a multitude of the heavenly host." When the women at the sepulchre were distressed, because they found not the body of the Lord Jesus, "two white men stood by them in shining garments," to instruct and console them; or, as another evangelist writes, Mary "stooped down and looked into the sepulchre, and saw two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain."† When Christ had ascended into heaven, two white men stood by them in white apparel, who announced to them the second coming of their Lord. Hence, it is almost superfluous to say, that angels would not be subjected to the chilling gloom of

living alone in the world; hearing none, seeing

none, communing with none; having no inter-

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plexions, like man, or merely spiritual.

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THE CHRISTIAN SECRETARY.

Home Mission Department.

For the Christian Secretary.
AM. BAP. HOME MISSION ROOMS,
February 25th, 1842.
WISCONSIN.

Brother Peter Conrad, a graduate of Hamilton Literary and Theological Seminary, went to Wisconsin Territory with the commission of this Society last November. After spending several weeks in exploring the field and consulting with friends, he decided to make Milwaukee his place of residence. Here, a few years ago, was a small Baptist church enjoying the usual prospects of enlargement until, during the great commercial revolution of the country, its members, who had allowed themselves to enter into the speculating projects of that time, were obliged to surrender their business and their homes. After struggling for existence without a pastor about two years, the church disbanded and another was formed at Greenfield, about six miles distant, of communists in that neighborhood, some of whom had belonged to that in Milwaukee.

For the present brother Conrad will divide his time equally between the two places, but it is hoped that ere long circumstances will justify his constant attention to Milwaukee.

Of the importance of this place for a Baptist church it is unnecessary to speak. There are six other denominations here, maintaining the worship of God weekly; while a large proportion of the population are entirely unprovided for. Brother C. has obtained the use of a building for the present, and is well received by the people. We hope soon to hear good things from that place.

Brother Conrad describes his reception by the friends at Greenfield as very affecting. The church consists of some twenty members. They were assembled at their covenant meeting. When he was introduced, his credentials were requested, which were read; and then all wept together for joy that God had sent a missionary among them.

IOWA.

Brother W. B. Morey is stationed at Iowa city, the seat of government of the territory. The church in this place now assemble for worship in a school house, the location and dimensions of which are altogether unfavorable to its increase. Two denominations have commenced the erection of meeting houses, and all the others are making arrangements to do the same immediately.

Our friends are upon the alert. They have adopted a plan for a church edifice which will be neat, convenient, well located and cheap; but it will be impossible for them to execute it without aid from other places, as is the case with the other societies, but who are receiving it. Two or three thousand dollars will be sufficient, and a better investment for such a purpose could not well be made.

The territory will soon become a State; the capital is rapidly filling with an intelligent population; and if the church can enjoy equal facilities with the others, (which it does at present in other respects,) at the commencement of operations, there is no reason why they should not succeed as well.

Brother Morey says, "It will not answer for us to remain idle and allow others to go on in advance of us; nor will we, until a thorough trial is made at home and abroad to obtain means to execute our present purpose. How many at the east can build this house for us, and find themselves the richer for it! How many of them, possessing 'broad acres' here, could make them valuable by such an investment!"

Persons disposed to aid this enterprise can forward their donations to the subscriber, who will transmit them safely:

BENJAMIN M. HILL, Cor. Sec.

Bible Society Department.

For the Christian Secretary.
American and Foreign Bible Society.

BAYOU CHICOT, LA., Jan. 26, 1842.

DEAR BROTHER SOMMERS.—Since my arrival in Louisiana, I have been laboring to promote the great object of my mission. I have obtained subscriptions to the amount of \$1,725, including what has been paid of the old subscriptions at Chenevay. I shall be able, I hope, in two or three weeks, to remit to the treasurer of the American and Foreign Bible Society upwards of a thousand dollars from New Orleans.

I shall then visit the other side of the Mississippi river, and take in part of the State of Louisiana, and part of the Mississippi. I hope on my second return to New Orleans to remit a thousand dollars more.

I shall then proceed to Mobile, and to other parts of Alabama and Mississippi on my way home.

In this region, I visited Natchitoches and Alexandria, on the Red River, Chenevay, Baton Rouge, Spring Hill, where brother Rand resides; the Pine Woods, where Rev. Joseph Willis resides, who is now in the 80th year of his age, and has preached between 50 and 60 years, chiefly in this State. All the Baptist churches on this side of the river Mississippi have been planted by him. He lives on the other side of Calcasin or Darbon river. I preached yesterday within half a mile of his residence, and spent the night before last at his house. Last night I preached at his son's house.

In consequence of the heavy rain the Calcasin was greatly increased in depth. I was obliged to swim my horse across, and walk on a log myself. This was the first time in my life that I ever crossed a wide deep river on a log. The grandson of brother Willis walked before me, taking one end of a cane, and I the other end. I have reason to be thankful that I crossed in safety; but I should not like to try the experiment a second time.

I rode on horseback about thirty miles to-day through the woods in a footpath that could not at times be seen, and for more than twenty miles did not see a house. I preached this evening in this place after my arrival.

Brother Willis is now in feeble health. He preached on last Saturday and Lord's day; but was obliged to sit during the time of prayer and preaching, for the first time in his life. Brother Willis is a Mulinot, born in North Carolina, but for more than fifty years has resided in this State, and in the State of Mississippi. He is a man of

deep and decided piety, and is universally esteemed by the people of God, as an evangelical and faithful minister of Jesus Christ. Few ministers in any country have been more laborious and successful in the work of the Lord than brother Willis. There was no man in Louisiana that I more ardently desired to see than this devoted and venerable servant of Christ, who has done more to advance the cause and kingdom of our Lord in this region, than any other man ever did. He has sown the seed, others are now reaping the harvest. The people in the neighborhood are generally poor, and a large portion of them cannot read. They are now beginning to feel the importance of education, and day schools and Sunday schools are established among them.

The labors of brother Peter W. Roberts in this region, have within the last six months been greatly blessed. He has baptized in that period nearly four hundred disciples of Jesus Christ; and the work is still going on.

Five or six of the young converts have begun to preach the gospel with favorable prospects of usefulness. Since my last visit, three years ago, a wonderful change has taken place for the better. Ministers have been raised up to sow the good seed, and conversions to God are multiplied. The wilderness begins to bud and blossom as the rose. In the first part of his ministry, brother Willis, and brother Robert too, met with much opposition; but the hand of the Lord has been with them both; and now, saint and sinner admit that they are men of God, and that God has signally owned and blessed them.

Brother Willis, when he first became a little serious, joined the Methodists, and for a time thought himself nearly perfect; but not having the root of the matter in him, he returned back to the world, and for time walked in the ways of sin and folly. He was afterwards truly converted to God, and has ever since lived and walked in newness of life, worthy of his high calling.

Yours, very affectionately,

A. MACLAY.

THE END OF THE WORLD NOT YET. A Discourse delivered in the North Church, Newburyport, on the last evening of the year 1841. By L. F. Dimmick, pastor of the Church.

The author says he has been in the practice of delivering a discourse to his people on the last evening of the year, and the present was prepared in the ordinary course of ministerial labor.

The text is from Matt. xxiv. 14. "And then shall the end come." He enters very fully into the examination of those passages of scripture which are relied upon by the believers in the speedy advent of Christ, and shows the fallacy of the principles of interpretation by which they are governed. Many arguments are also adduced to show that the present state of the world does not indicate its speedy dissolution. We had marked a number of passages for insertion, but want of room has compelled us to omit them all except the two following. The first is the introduction to the discourse, and the other is taken from the latter part of it. A very imperfect idea will be gained by these extracts; it needs to be read in course to be fully appreciated.

The end of the year admonishes us of the end of time, exhibiting to us a portion of time fled never to return. By the end of time, we are to understand, not the end of duration, which has no end, but the end of the particular scene of things with which we are at present connected. This is not unreasonable to expect.

The duration with which we are acquainted, is measured out into certain periods, or cycles, in each of which some great object is accomplished. There is the diurnal period, in which the earth revolves once on its own axis; and then, measures out another similar period by revolving again, and so continually. There is the annual period, in which the earth performs one revolution in its orbit round the sun; and then, commencing at the same point where it started, measures out another like period by running the same round again, and so without cessation. There is what has been called the Metonic or lunar cycle, a period of 19 years; at the end of which a new period commences of similar description; in which the conjunctions, and oppositions, and other aspects of the moon, happen on the same days of the month, and nearly at the same hours, as during the preceding 19 years. There is also what is called the solar cycle, consisting of 28 years; at the end of which a new and similar cycle begins, during which the days of the week fall on the same days of the month, as during the preceding period.

There may be greater cycles. The Egyptians held to a grand period, or revolution of things, which they computed at 3000 years, at the end of which the affairs of the universe, according to them, returned to their original state, and then commenced a similar round again, with that they had already run. Plato taught the existence of a Great Year, or immense periodical revolution in nature, in which every thing returns to its ancient place and state, and then commences its course anew. The stoics held a similar doctrine. The Hindus have derived from their ancient Brahmanical tenets of like character, believing in grand astronomical periods, at the end of which the world is destroyed, and then reconstructed again, for future use. What truth may lie at the bottom of these speculations, we know not. They are the workings of the human mind, to which its natural instincts have led it. And there may actually be something in external nature, to which these instincts have reference; some elements of correspondence between the outward universe and the constitution of human minds, from which these speculations have taken their rise.

Astronomers of modern date have considered it most probable, that the solar system, and the grand cluster of systems with which it is connected, is not stationary, but a part of a more extended whole, scattered through immensity of space, and all together wheeling their stately course around a common centre. The universe, therefore, may be a stupendous economy of orbs within orbs, of worlds related to worlds, and systems to systems; all rolling onward forever, to the glory of the Creator, and to the good of his obedient creatures.—And among these movements, there may be, in the progress of things, a revolution ordained, which

is to bring to a close the present economy of this humble earth. There may be a greater year, a year in the calendar of higher beings,—according to the reckoning of higher worlds—in which this little globe will have filled up a certain portion of its destiny, and will pass through changes resembling those to which allusion has been made.—Even if the doctrine be assumed, that it is to be literally destroyed, the advocate of the tenet is not without some occurrences in the phenomena of the heavens, in correspondence with his belief.

It is an established fact in science, that worlds in the starry firmament have disappeared, and the places they occupied remain vacant, while, in other quarters of the heavens, new worlds have burst into view in positions where before was an empty void. The earth, therefore, may be, like some others, doomed to extinction, or to be scattered and dispersed like the chaff of the threshing floor. Perhaps, however, we need suppose only some great catastrophe, producing changes in the world's condition; new-modelling its substance, it may be, after better fashions, and fitting it for higher uses than before, corresponding with a more advanced and glorious stage of the Creator's works. Geologists tell us that the earth bears marks of having passed already through changes of a magnificent and most appalling character.

After long periods of rest, it has been convulsed from its centre; and its present continents, and many of its islands, with their highest mountains, have been thrown up from the very bed of the ocean. Marks are thought to remain of several

interest. We wish it a fair share of success. The annexed article is taken from it.—Bap. Advocate.

STATE OF MORALITY AND RELIGION IN DETROIT.—We are not aware that there has been more than the usual interest in our city this winter, on any of the great points of practical morality, except that which involves the temperance movements. We are happy to say that great interest has been felt and much good done in this department. Assemblies have been collected that never could have been before; temperance men have taken hold with interest; many inebriates have been reclaimed and are now employed with great effect in rescuing their fellows. An interest also seems to have been transferred from this branch of morals to the general subject of religion in the several churches, and especially the Sabbath schools, and several hopeful conversions have occurred.

FIRST BAPTIST CHURCH IN SALEM, MASS.—This church, lately under the charge of Rev. J. Wayland, has called to the pastoral charge brother T. D. Anderson, a late graduate of Newton Seminary.—*Ib.*

DECEASE OF A GOOD MAN.—Deacon John Colgate, of the Tabernacle Baptist church, departed on Friday last "to be with Christ." A discourse appropriate to the occasion, will be delivered by the pastor of the church on next Lord's day evening, at the Tabernacle. A brief obituary of the deceased will probably appear in the Advocate of next week.—*Ib.*

From the Christian Reflector.

Faithfulness Rewarded a Hundred Fold.

During the last week there have been six hopeful conversions in one class of ten or twelve boys, in the Pearl St. Baptist Sabbath school in this city. The teacher, Bro. G. T. C. has for three or four weeks felt an unusual anxiety for their salvation, which led him to be faithful in his instruction, and fervent in prayer for them. And when, the evidences of which are on every hand, then the changes predicted in the Bible may occur, and the prediction of them should stagger no man's belief. Let it be as it is written, that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." 2 Pet. iii. 10. It needs but the mandate to go forth, the appointed hour to arrive, and the fires contained in the earth's own bowels, and the latent properties of the atmosphere that surrounds it, let loose, are abundantly sufficient to accomplish at once the destructive work. And then, beyond the destruction, and rising perhaps from its ruins, see the fairer world promised in a subsequent verse: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," v. 13.

* * * * *

*

There is another objection still to a literal interpretation of the passage which speaks of a first resurrection. It makes the state after the resurrection too gross, too much like our present state, to be consistent with other representations of the Bible on this subject. Some of the early Christians, who believed in this doctrine of a first and second resurrection, filled up the intermediate thousand years with very strange mixture of earthly and heavenly things. They believed in a reign of Christ on earth, very similar to that which the Jews were expecting of their Messiah. The Jews expected a resurrection at the opening of the Messianic dispensation. "The Messias," said their Rabbins, "shall raise up those that sleep in the dust." There was to follow a change in the world's condition, a sort of dissolution and re-creation. "This world," they said, "shall be wasted a thousand years." There was to follow the "succeeding eternity." "But if it be objected," said one, "what shall the righteous do in those years, in which the Holy God will renew his world?" The answer is, that God will give them wings like an eagle, and they shall swim (or float) upon the face of the waters." These were to be immortal.—"The righteous, whom the Lord shall raise from the dead in the days of the Messiah, when they are restored to life, shall not again return to their dust, neither in the days of the Messiah, nor in the following age; but their flesh shall remain upon them, till they return, and live to eternity."—See more to the same purpose in Lightfoot, vol. xi. pp. 295, 6. In the reign of the Messiah, they expected great prosperity. Along with these raised righteous, as it would seem, the inhabitants of the world were to be brought into subjection to the Messiah's authority; his kingdom was to be a temporal kingdom of great splendor; Jerusalem was to be the metropolis of the world; the Jewish worship was to be raised to a pomp and magnificence it had never before seen, and all the treasures of the Gentiles were to be tributary to its advancement. "Many affirm," says one of their writers, "that the hope of Israel is, that Messiah shall come, and raise the dead, and that they shall be gathered together in the garden of Eden, and shall eat and drink, and satiate themselves all the days of the world." and that there are houses built all of precious stones, beds of silk, and rivers flowing with wine and spicy oil. He shall give Israel peace, and they shall sit down and eat in the garden of Eden; and all nations shall behold their condition; as it is said, Behold, my servants shall eat, but ye shall be hungry. Is. lxv. 13. See in Lightfoot, xii. 292, 3.

Now from this Jewish millennium many ideas were borrowed, and incorporated into the millennium of some of the early Christians. Nopos, an Egyptian Bishop, who flourished in the third century, "taught," says Lardner, "that the promises made to the saints in the divine scriptures were to be fulfilled in a Jewish sense, affirming that there would be a certain thousand years of bodily pleasures upon this earth, and he supposed he could defend that notion by the book of the Revelation." Others of the fathers imbibed something of the same notion.

ORANGE, N. J.—From a friend who visited this place last Sunday, we learn that there are manifestations of the commencement of an improved state of feeling among the Baptists in the neighborhood. Some conversions have already taken place. Circumstances of a peculiarly interesting nature have given a character to what, it is hoped, will prove the beginning of a general revival.—Bap. Advocate.

BAPTISTS IN NEW JERSEY.—From the minutes of the New Jersey Baptist Convention it appears that the number of churches connected with it are 75, including 9322 members, with 60 pastors. Additions by baptism during the year, 667; net gain, 357.

By the good news that greets us from different parts of the state we are led to hope that the increase for the present year will be much greater.—*Ib.*

general increase. Boston learned that are sharing the tenth street before last the Tabernacle reciting assisting by bap. Cannon's still in the work fifteen w. church.

A FRIEND AND MEMBER OF A FEWEL CHURCHES.

CHRISTIAN SECRETARY.

HARTFORD, MARCH 4, 1842.

Revivals.

From the intelligence which reaches us different sections of our country, through exchange papers, and from other sources, we are inclined to think that the outpouring of the Spirit has been more general the winter past than it has been for several years previous. In our State, many of the churches have received the special blessing of the Most High. This has been more particularly the case in the southern and eastern sections of the State. Some churches, however, in the western part of the State have shared, and are sharing in the revivals; among these may be named the Southington, Canton, and Avon churches, the east side of the river, we are only able to positive intelligence this week from the faces. The extract which follows, is taken from a letter containing an order for hymn books received by the Rev. Gurdon Robins of the Fifth month.

ELLINGTON, Feb. 24, 1842.

BRO. ROBINS.—I called in this place, recently, nearly four weeks since, and in the presence of God am here now, for the reason dare not leave. Since I came here we have organized a Baptist church, and have buried with our Saviour in baptism, and a number to expect to go forward next Lord's day. There are about ten who stand ready to call on the teacher at 4 o'clock in the morning to tell him how joyful he felt in loving the Saviour, and he was so happy he could not wait until he should see him in the Sabbath school. When the school assembled in the P. M. they all came forward and told what the Lord had done for them, and affectionately invited their associates to come to the Saviour and taste the joys they felt. Such a scene and such a circumstance would be interesting at any time, but at the present particularly so, from the fact that in the rest of the school and in the church there is a lamentable coldness, while the ways of Zion mourn, and few come to her solemn feasts.

Yours truly,
Albany, Feb. 14, 1842. J. M.

Communications.

For the Christian Secretary.

Feeble Churches.

BRO. BURR.—It has been my privilege to attend the annual meeting of the Hartford Baptist Association at a number of its sessions, and among the many resolutions which have passed that body, the interests of feeble churches have been taken into consideration. The remarks which were made, and the feeling manifested, often caused the tear of gratitude to flow, inasmuch as it conveyed to mind the evidence, that the brethren had not forgotten "the rock from whence they were hewn," and "the hole of the pit from whence they were digged." I believed that they did not "desire the day of small things," but were "willing to bear one another's burdens, and so fulfill the law of Christ." It seemed as if those who were strong, were willing to bear the infirmities of the weak. Accordingly committees have been appointed to go out and visit the feeble churches, and try to "strengthen the things that remain." These committees have gone out and visited the churches, in accordance with their appointment, but it has generally been in a cold time, when but little, seemingly, could be effected. It is true, there must be a seed-time as well as harvest, and although but little good can be seen resulting from such visits, yet the seed sown may spring up and grow. After all, it seems to be of little use to till the ground, to cast in the seed, where no one goes forth to "gather in the harvest." Christ told his disciples, to "lift up their eyes and look upon the fields, for they were white and ready to the harvest." And while they entered into the field themselves to reap and gather in the fruit, they were directed to "pray the Lord of the harvest that he would send forth more laborers into his harvest." Perhaps the enquiry may be made, "has not the harvest been gathered in, in its season, among the feeble churches?"—Perhaps this may have been the case in some instances, but not all. Now I know a feeble church within the limits of this Association which has passed through two or three revivals of religion, which have been completely smothered for want of laborers to gather in the harvest. The Macedonian cry has been raised, but almost or entirely in vain. The same church are now enjoying the presence of the great Head of the church. Some souls have been converted to God, and others are seriously impressed, and begin to inquire "what I do to be saved." Meetings have been held for some weeks, almost every evening, and are still continued. A licentiate has been laboring with them in these meetings continually, but without any assistance. Letters have been sent in almost every direction, (post paid), begging of ministers to come over and help; but as I have been informed, from good authority, they have not even received an answer (with but one exception) to the letters they have sent out. You have no doubt yourself experienced something in the way of suspense. Judging from your own feelings, you may know something of the feelings of the young minister who is laboring

THE CHRISTIAN SECRETARY.

general information, that the work is still on the increase. A gentleman of this city who was in Boston last week, informs us that Mr. Knapp stated in a sermon at the Marlboro' Chapel, that not less than two thousand conversions had occurred since the revival commenced in that city.

New York.—From the Baptist Advocate we learn that the churches in this city, generally, are sharing in the fruits of a revival. At the sixteenth street church 17 were baptized Sabbath before last. The same number was baptized at the Tabernacle church. Sixty had been previously received into this church. Elder Blain is assisting the pastor. Twenty-seven were received by baptism, 4 by letter, and 2 restored, at the Cannon street church. The work of conversion is still in progress. At the Stanton-st. church the work continues unabated; sixteen were baptized on the same day, with those named above. Fifteen were also baptized at the Norfolk street church. Elder Swan is assisting the pastor of this church.

Philadelphia Churches.—We condense from the Record the following account of the churches in this city. At the Sansom street church 22 were baptized Sabbath before last, making the whole number baptized since the first of January seventy-eight. A large number of candidates are waiting for the ordinance. At the 1st church seven were added by baptism on the 13th ult. At the 2d church the state of religious feeling is said to be interesting: Third church, the Rev. Leonard Fletcher is assisting in a protracted meeting, and a number are enquiring the way to Zion. New Market street church, the Rev. Jeremiah Evans has just commenced his labors as pastor of this church. Eighteen were baptized at the Fifth church, in addition to 46 previously reported. At the Spruce street church the religious feeling is rising, and several are expected as candidates at the next communion season. Eleventh church; this church is growing in strength and influence, and there is a good prospect for considerable increase. Several were baptized by Dr. Gillette, the pastor, in the beginning of the month. The revival still continues at the 12th church, the baptismal waters are visited every two or three weeks. The Second church, Southwark, and the church at Schuylkill Falls, have both had considerable accessions within a few weeks.

Worcester, Mass.—"A general revival," says the Baptist Advocate "is enjoyed in all the region round about Worcester." The Baptist church in Worcester was planted through the instrumentality of Elder Bentley, of Wethersfield, more than thirty years. This Father in Israel is still in the enjoyment of good health, and at present occupies the church in Upper Middletown.

At Lyons Farms, N. J. between 75 and 100 have recently found peace in Jesus.

The MISSIONARY MAGAZINE for March was received just before our paper went to press. Since the February number was issued, intelligence has been received from most of our missionary stations in Asia, and other parts of the world. From the intelligence received, only a few extracts are given in the present number, which we shall transfer to our columns next week. The receipts for the present month, amount to only \$2741.29.

MURDER.—Mr. Charles P. Arndt, a member of the Legislative Council of Wisconsin, was shot by Mr. James R. Vineyard, another member of the council, on the floor of the Capitol at Madison, on the 11th of February. Some difficulty had arisen in regard to the nomination of a sheriff, Vineyard wishing to procure the nomination of his brother. While Mr. Arndt was speaking, Vineyard pronounced some statement which he made, a falsehood. Immediately after the council had adjourned, the parties met each other on the floor, some hard words ensued, when Arndt struck at, or struck Vineyard. Vineyard immediately drew a pistol, and shot him dead on the spot. The father of Mr. Arndt was present, and within a few feet of his son when he was shot. His feelings are described as being agonizing in the extreme.

EXPOSITION OF THE PROPHECIES.—The 7th No. of Dr. Skinner's Exposition of the Prophecies has not reached us. We shall probably receive it in season for the next paper. About six numbers more, it is expected, will close the series.

JUVENILE CONCERT.—The Concert, at the Hartford Temperance Hall, on Tuesday evening last, by the Juvenile Choir under the direction of Mr. Wade, gave, as far as we are able to judge, universal satisfaction. About eighty of our pupils participated in the performance; Mr. Wade presiding at the Piano. In consequence of the unpleasant state of the weather, many were prevented from attending, and we learn that by request, the Concert will be repeated next Tuesday evening.

Hon. Jeremiah Morrow, member of Congress from Ohio, is in a very low state of health, and is thought by his physicians that he will not recover.

Fears are entertained that the steamer Caledonia is lost at sea. She was to have sailed from Liverpool on the 4th of February.

The Rev. John Pierpont has declined the nomination of Governor, tendered him by the "Liberty Party" of Massachusetts.

The American Eclectic for March is just received, and, as usual, is filled with rich and instructive matter. From a notice accompanying the present number, we perceive that the junior editor, Rev. S. B. Treat, has retired from the editorial department, and that Mr. Peters has associated with him Prof. Agnew, by whom the Biblical Repository, and the Eclectic will, hereafter, be conducted.

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Art. I. Review of Carlyle's Work on Chartism. Art. II. The Steppes of Southern Russia. Art. III. The Aboriginal Inhabitants and Successive Discoveries of America. Art. IV. Chinese Literature. Art. V. Chinese Mythology. Art. VI. Baillie, the Covenanter. Art. VII. The Ice-People. A Period in the History of our Globe. Art. VIII. Wordsworth's Sonnets on Sonnets and on Punishment by Death. Art. IX. Sybel's History of the First Crusade. Art. X. Review of Reviews. Art. XI. Archaeological Discoveries. Art. XII. Bibliographical Notices. Art. XIII. Select List of Recent Publications.

Selected Summary.

GIRARD TRUST EXAMINATION.—The Committee appointed by the Legislature of Pennsylvania to examine into the management of the Girard Fund, have commenced their inquiries in Philadelphia.—From the testimony before the Committee, it appears that the style of architecture adopted is of the most sumptuous kind. The Order is called Grecian Corinthian. So far, however, as the dimensions of the main building are concerned, it is in accordance with the will of Mr. Girard. In its fire proof character, arched in all its parts, and faced with marble and with a marble roof, and also in every other respect as it relates to a substantial and permanent building, it is consistent with the will. But the will does not mention the columns that surround the building, and they are a deviation from it. Three or four years are considered as necessary to complete the College, although the work upon it was commenced July 4th, 1833. Its splendor is unrivaled by any building in the United States, except the Capitol at Washington.—*Jour. of Com.*

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MRS. GENES.—The great case of Mrs. Gaines, now before the United States Court, sitting at Washington, involves claims by the lady on the estate of Daniel Clark, amounting to between \$50,000,000 and \$60,000,000.—*Ib.*

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Correspondence of the N. Y. Courier & Eagle.—WASHINGTON, Feb. 23. DEATH OF LEWIS WILLIAMS OF N. C.—PROCEEDINGS IN CONGRESS.—THE VETO POWER, &c.

It is made my melancholy duty to acquaint you of the death of Lewis Williams, M. C., from the State of North Carolina. He died this morning at his lodgings in this city, of the bilious pleurisy, and after a brief but painful illness, which commenced at a late hour on Monday night. The deceased member was known as "the Father of the House of Representatives." His term of service in the popular branch of the National Legislature extended beyond a quarter of a century, and during this long public service as one of the representatives of the people, his public life has been without reproach.

The melancholy event will prevent all legislation before Saturday. The House will take order as to the funeral to-morrow, and the obsequies will take place on Friday.

The Congressional news is of little interest to-day. The Senate have passed a law for the building of an iron steam-er for harbor defense. The contract to be made with Robert L. Stevens, and the cost not to exceed the average price paid for the Missouri and Mississippi steamers. This bill passed, Mr. Woolsey, of N. H., had the rest of the day to himself to make a speech in defense of the Veto Power.

The House was engaged in the consideration of the Civil and Diplomatic Bill. Nothing done.

Yours, &c., E. B.

COMMITTEE ON FOREIGN AFFAIRS.—This Committee has been reorganized for the third time, and is now composed of the following members:

John Quincy Adams, of Massachusetts.
Caleb Cushing, of Massachusetts.
Horace Everett, of Vermont.
Francis Granger, of New York.
Edward D. White, of Louisiana.
Augustine H. Sheppard, of North Carolina.
R. L. Carothers, of Tennessee.
A. H. Stuart, of Virginia, and
J. A. Merriweather, of Georgia.

ILLINOIS DEBT.—The development some time since made as to there being no record kept of Illinois State bonds, so as to show the State debt, has induced sundry examinations by public officers, and by committees of citizens, the result has proved the statement referred to, to have been correct. No accurate accounts can be made out. We have examined these reports, after a careful investigation, and they make the amount as follows:—

1st estimate \$16,173,000
2d do. 14,948,307
3d do. 10,219,080

The difference, it will be seen, is several millions of dollars. This difference only would enable the State to sustain her credit and complete her public works. As it is, it is enough to ruin her credit.—*Cincinnati Gaz.*

BY HIS EXCELLENCY
WILLIAM W. ELLSWORTH,
GOVERNOR OF THE STATE OF CONNECTICUT,
A PROCLAMATION.

The religious sentiment is one of the most powerful impulses of the human mind. All nations, in every age of the world, have believed in the existence of some superior power, and have had their peculiar religious rites. Often indeed it had its origin amid the lowest depths of ignorance and depravity, and led to the grossest idolatry and the widest fanaticism. The history of the world through long ages of darkness and error, has proved the insufficiency of unaided human reason to discover the light of religious truth. To the Holy Scriptures we are indebted for all certain knowledge of the nature and character of the Supreme Being, our dependence upon and obligations to Him as our Creator, Preserver, Redeemer and Ruler.

In the inspiration of the Scriptures leads to the contemplation of the Deity in the physical world, in which his infinite power, design and benevolence are so fully displayed: it impels also to the study of man, made first in the image of his Creator, but presenting on every hand the proofs of a fallen, ruined state. Through disobedience to our Maker's will, sin entered the world and with sin came pain, want, hardened indifference and blighted hope. Hence, the reflecting mind, in the just apprehension of God's righteous disfavour, the consciousness of guilt, the discovery of its own helplessness, and the sense of need of an Almighty deliverer. To such a Being how natural and becoming is the attitude of humiliation and prayer, to deprecate the merited anger of a Holy God upon individual, as well as upon national offences. And how suitable is it for all this people to unite in making confession of sin to their common Father, as one family, with one heart and one voice to pour out their supplications to a prayer hearing God, "whose compassions fail not."

For this purpose, in accordance with established usage, I do hereby appoint *Friday the twenty-fifth day of March next*, to be observed throughout this State as a day of FASTING, HUMILIATION and PRAYER; and invite the people on said day to review their lives during the past year with the will of Mr. Girard. In its fire proof character, arched in all its parts, and faced with marble and with a marble roof, and also in every other respect as it relates to a substantial and permanent building, it is consistent with the will. But the will does not mention the columns that surround the building, and they are a deviation from it. Three or four years are considered as necessary to complete the College, although the work upon it was commenced July 4th, 1833. Its splendor is unrivaled by any building in the United States, except the Capitol at Washington.—*Jour. of Com.*

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It would have been difficult, two years ago, to have convinced a Southern Cotton grower that his staple would have found competition in the Liverpool market with the inferior production of the East Indies. It is only the light that has been thrown on this subject of late, with the knowledge that the British Government is making a decided, and thus far, a successful effort to supply themselves from their own Colonies, that has excited attention in this country. The improvement in quality of the Bengal Cotton has been so great, and the demand so much increased, that the quantity brought into Bengal, for sale last year, was 174,212,755 lbs., or 478,600 bales, calling 3 1/2 cwt. a bale—a larger quantity than the whole product of the United States in 1825, by 5,000,000 lbs. The increase of its consumption in England has been eighteen times greater than the American, though our own has increased so rapidly.

We see what has been brought about. From a single chest, the import of Indigo has increased to nearly the whole consumption of Great Britain, while our own, with which they were formerly supplied, has been driven from the market. The demand for our Ice has created a supply from this quarter, as regular in Bengal and Havana, as from the sanguine expectations of the enterprising gentlemen who first originated, and has since, in a great measure, controlled this trade, could not have foreseen what has been realized. That Massachusetts Ice should be selling in the markets of Calcutta and Bombay, at a moderate price, and that it should be in common use there, was as improbable an event, fifteen years ago, as it would have been, six years ago, that Calcutta Indigo should be sold in the London market. No one would have believed it, because it had never been done.

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THE CHRISTIAN SECRETARY.

Poetry.

For the Christian Secretary.

Jephtha's Vow.

The Warrior armed for battle field
His crested head did bave;
And in the name of Israel's God
Pronounced the fearful Vow.

Hear me, ye sons of Abra'm, hear,
And Heaven my witness be:
A sacrifice to God I make—
If mine the victory.

If Ammon's haughty sons this day
In fight to me be given,
Whatever meets me at my gate,
I'll sacrifice to Heaven.

Thus spake—the warrior grasped his blade,
His armis forth he led,
As over the battle field they trode
A fearful carnage spread.

Their spear with death's own dart seems armed,
Destruction aimed the blow,—
Alike the youth and dauntless chief,
Their conquering arm laid low.

For Ammon 'twas a fearful day;
They fought awhile, then fled,
And left Aret's plain all strewn
With dying, and the dead.

What sounds from Israel's camp I hear,—
What songs of joy they sing.—
The Conqueror comes! The victory's ours—
'Tis ours, the echo's ring.

But hush—a sweeter sound than this—
Breaks from the vine-clad vale,—
Soft as the strain that angels sing.
"All hail! thou Victor, hail!"

Whence is it? 'mong yon shadowy trees
Are moving forms of light—
With timbrels and dances too,—
Fair virgins clothed in light.

The Song.

All hail to the Conqueror brave,—
Thy footstep with roses we strew,
Since thine was the arm that did save,
We'll braid the bright Laurel for you.

All hail to thee, chieftain again;

For thee we awaken the song

Till each mountain shall echo the strain,

And valley the praises prolong.

The song is hushed,—
The Warrior turns his head—

Heard ye that bursting sigh?

For of that virgin band the first—
Iphogene meets his eye.

Away! he cries! that timbrel's sound
Is a knell to me—

Again the chieftain looks, and sighs,—
Oh! Iphogene, thy she.

Who can so well rejoice with thee
As Iphogene, thy child?

Thus genly spake that dark-eyed girl,
And then she sadly smiled.

What means it? thus she artless spoke,
Oh let thy daughter know,

A Conqueror! Israel's Judge! to day,

And weeps my father so?

Away! you wring your father's soul,—
(How sweetly then she smiled.)

I cannot bear that angel look—
Oh! Iphogene, my child.

My daughter! then again he cried;

To God the vow was made—

Then wildly clasped her to his breast.)

That vow must be obeyed.

The Vow—that well I vow I made!

And must it, can it be—

My Iphogene—my hope—my all,

That sacrifice is thee?

The timbrel fell from out her hand,

Pale was that maiden's brow:

Grieve not, my father, then she sighed,—

I can fulfill the vow.

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Pale was that maiden's brow:

Grieve not, my father, then she sighed,—

I can fulfill the vow.

A tomb-stone marks her grave so deep

In the family grave-yard near;

There you linger for to weep,

To find your Sarah there.

Her grave you'll visit oft a year,

With thoughts of sadness;

And shed on it the silent tear

Its secret sorrowing.—

That spot was sacred to her love,

There still her presence dwells;

Of her the fields, of her the grove,

Of her the garden tells.

Beneath the trees you sat and talk'd,

And watch'd the day expire;

At evening, arm-in-arm, you walk'd,

There stop'd to gaze, admire.

Thy lips, on which her last, last kiss

Yet lingers moist and warm;

O, wipe them not for newer bliss;

O, keep it as a charm.

Essex, Feb. 1842.

W. G. M.

Miscellaneous.

Purifying the Temple.

There is something very deeply interesting in that zeal for the honor of the Sanctuary, shown by the Saviour in excluding from the Temple those who were dishonoring it by various worldly occupations. He was prepared to raise the hand of violence against them, had not an indignant rebuke been sufficient to have accomplished his purpose.

We can see no reason why every thing that now enters the Sanctuary, of a mere secular and worldly character, especially during the hollowed services of religion, is not equally offensive in his sight. If the money changers and those that sold doves violated, by their occupation, the sanctity of the Temple, do they not violate its sanctity who now carry on various worldly transactions in their

hearts in that holy place. They who suffer their thoughts to roam in every direction, regardless of the solemn themes brought before them by the solemnity of divine worship, as are real offenders against the spiritual properties of the Sanctuary, as those who bought and sold within its holy precinct. The vain wanderings and idle trafficking of men's hearts in the place of divine worship, must have all the odiousness in the holy Saviour's eyes, that they had who openly made the Ancient Temple an house of merchandise. There is now greater illumination in the minds of men respecting divine things than when the former dispensation existed. And with augmented light there is augmented guilt in the non-conformity of men's minds to the sacred solemnities of divine worship.

Let him that treads heedlessly the courts of the Lord, or that dares to triflere there, or scruples not to give way to idle musings upon worldly things, or to calculate upon worldly business; let all such remember with what solemn earnestness the indignant Saviour rebuked the ancient traffickers in his holy Temple; and that as holy in his sight as ever, are the places where his honor dwells, and as odious all that lightly esteem them.—Boston Recorder.

Death, a Leveller.

THE RICH AND POOR.

The rich and the poor alike must pass through the final conflict. Death "is no respecter of persons." He requires all alike to surrender the joys of life; to bear the exhaustion and pain of the last struggle; to feel their vital energies droop; to lie in helplessness, which no human aid can relieve, on the dying bed; to see the objects of earth fade into dimness before their failing vision; to feel that the vital current flows languidly in its channels; that life is ebbing fast away; to find that one after another, the weary wheels stand still! In all alike, the work of destruction goes on until the spirit wings her flight to the presence of the Judge, leaving behind a stiffened mass of clay, whose breast will never heave, whose pulse will never beat, whose limbs will never move again!

The death-bed is the same in the chambers of both the rich and the poor. The wants of the dead are the same. A shroud is the only dress they need; a coffin, the only resting place. The proud mausoleum may rear its massive form over the rich man, but it cannot preserve the sacred tenement from decay. The dust returns to dust again, notwithstanding all our efforts to retard the dreaded process. The devouring worm riots in the coffins of the rich and poor alike. The sculptured monument and the humble slab, may long stand to preserve the names of the dead, but they serve alike, only to designate the place where forms of mortality crumble into their kindred dust and are at last resolved into their common elements. Death is an unsparring leveller. He respects neither the hoarded estates and the elevated rank of the affluent, nor the obscure condition and the indigence of the poor. All, from the professor of millions to the town pauper, are treated alike. On the bed of death, in the dying struggle, and in the grave, the rich and the poor are undistinguished. Here is common ground on which they "meet together," neither degraded on the one hand nor exalted on the other. All the coffers of wealth cannot purchase exemption from a single pang, nor can the obscurity of want prove a shelter from the severest agonies of the last conflict. In the grave, the two classes "meet together."—Sermon of the Rev. E. Holt.

Temptations peculiar to Ministers.

The sacred calling of ministers does not secure them from temptations, but such is the corruption of their hearts, and of the world, that it exposes them to dangerous temptations. The devil scales us on the temple side, and often gets possession of our hearts. Ministers are often guilty of spiritless formality in managing holy things. In the composing of sermons, the mind is exercised about the matter, order and expressions, without holy affections suitable to divine things, and partly, because from custom, the most solemn concerns pass through the soul without serious regard and application; because the ministerial office obliges us to furnish ourselves with the knowledge of the admirable mysteries of godliness for the instruction of others, we are apt to make that the only end of our studies, like vintners that buy large quantities of wine for sale, and not for their use. There is not in many ministers, a spark of that heavenly fire which the reflective meditation on spiritual and eternal truths inspires into the soul, which our Saviour came to kindle. Their knowledge is not lively and operative, but like a winter's sun that shines without vital heat. If they are enriched with rare talents, they are too apt to profane the holy ordinance of preaching, by secret aims and desires of vain glory; the temptation is the more dangerous, because esteem and praise for intellectual excellencies, that are peculiar to man, and wherein the eminence of his nature consists, are very pleasing, even to those who are of unspotted conversation and free from cardinal pollutions.

Chrysostom confesses of himself, that when he preached to a thin auditory, his words died on his lips, and his spirit was quenched, but when he was encompassed with a numerous and full assembly, his spirit was inflamed, and he breathed. The attention and applause of the hearers, regarding one another with wonder, as if never men spake better, the reigning over the spirits of men by powerful oratory, are apt to inspire vain-glorious conceits into the preacher. And many carried along by the current of their injurious auditors, are curious to bespangle their discourse with light ornaments, to please the ear, and are not studious to preach Christ and him crucified, in a style distant from all shadow of vanity to save the soul.—Dr. Bates.

Children's Corner.

From the Christian Watchman.

Stories of War and Peace.

I suppose some of my young readers have been thinking of the question proposed in my former story. What do you think of war, and are now ready to answer it, and I imagine your answer will be something like this, "I know but little about war, but from what I have seen and heard of it, I should not think it very disagreeable." It is true that what we see of preparations for war in time of peace is not in itself very unpleasant, but when

we think with what it is connected, and for what it is preparing, it is really distressing.

I saw a fine looking company of young men, dressed in a new gay uniform, with tall plumes waving on their caps; and swords, and guns and bayonets glistening in the sunbeams. They marched to the sound of charming music, and so exact was every step, and so much order and dignity appeared in every movement, that many who looked on them, uttered exclamations of delight. While I was observing them, they wound their way over a fine green lawn, which stretched out in front of a public house, and six young ladies dressed in white, with veils thrown negligently over their heads and shoulders, came forward to meet them, bearing a beautiful banner, which one of them, stepping a little before the others, presented to a young officer of the company, who received it with a graceful bow, and a short appropriate speech. All this was very pretty just to look at and think no farther, but to me it was a melancholy sight, because connected with war.

For what was this new company formed, and furnished with these polished weapons, on purpose to go out against their fellow beings, and if possible take their lives, and send their immortal spirits prepared or unprepared into eternity. This elegant flag presented with smiles and congratulations, and received with dignity and pride, must borne high amidst carnage and blood, pressed on through the thickest of the battle until he who bears it feels the weapon of death, and falls himself to the ground, and with him the beautiful banner.

At another time I rode out to look on the vast parade of what is called a "general muster." That is, many companies of soldiers from several different towns, some on foot and some on horseback, assemble in a large field to spend a whole day in marching and riding, and firing cannon, and various other exercises. It was a noisy, frightful looking multitude, which seemed to me to look the most like war itself of anything I ever witnessed. Yet there was fine music, gay dresses, and tents with all kinds of refreshment, and many seemed to think it a place of fine amusement.

The companies rode and marched according to the command of the officers, in order that they might be able to move just right when on the real field of battle, and about the close of the day, they had what is called a "sham fight," that is, a pretended battle, in which some of the soldiers appeared as if intending to kill each other. Guns were fired, bayonets clashed, and some ran off as if driven from the field. I know not whether this kind of fighting is considered useful in preparing for war, or whether it was only done for diversion. Strange kind of diversion if that was the object! The whole scene was melancholy and distressing to me, and I would advise my young reader never to think of attending such a parade. You would find nothing there which would make you wiser or better, and if you regarded it as you ought, it would make you very unhappy.

Other preparations for war, are the large and expensive forts built near our harbors, ready to discharge their heavy cannon against the people of another country if they should be coming in ships to fight with us; and vast ships of war fitted to engage with the vessels of another nation in fighting battles on the ocean.

Besides there is the military school at West Point, where young gentlemen are educated for officers in the army. That is, they are taught the art of conducting war, so as to direct their soldiers how to move to the best advantage in time of battle, and to use their swords and guns in such a way as to kill many others, and avoid being killed themselves. I lately saw a young gentleman who had just finished his education at that school. He had been trained to stand very straight, and to move with firmness and dignity, and with his fine dress, and showy epaulette on his shoulder, he made an appearance which might have been interesting, had it not been connected with war.

He had obtained at the school much useful knowledge, and I have no doubt his mind was stored with information, but he had imbibed many ideas respecting war which would not agree with the precepts of the New Testament, "Study the things that make for peace." As much as lie in you, live peacefully with all men."

That young man had devoted his life to the business of war, and he is now stationed in Florida, to assist in defending the country from the Indians. Poor, ignorant, heathen people whom our countrymen ought to teach the religion of the Bible instead of taking away their lands, and sending soldiers to fight against them.

These things of which we have now taken a view, my youthful readers may have thought of, and seen with indifference, or, it may be, with a kind of pleasure—but it must have been because they did not realize that they were preparations for the awful scenes of war. Hereafter, when you hear the soldier's drum and fife, and see their gay uniform, think of the wicked business for which they are preparing.

L. H. L.

Removal.

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